

Catholic Action



Vol. XXXV, No. 4

Price 30¢

April, 1953

Indecent Literature and the Law

VINCENT C. ALLRED

WORLD IMMIGRATION—A WORLD PROBLEM

POSTLUDE TO A TRIP ABROAD

CURRENT DEVELOPMENTS IN N.C.W.C.

AID TO UNDERDEVELOPED AREAS

BOSTON ORGANIZES AN ARCHDIOCESAN COUNCIL

N.C.C.M. AT HEADQUARTERS AND IN THE FIELD

CALENDAR OF CATHOLIC EVENTS

A NATIONAL MONTHLY PUBLISHED BY THE

National Catholic Welfare Conference

TABLE OF CONTENTS

April, 1953

	PAGE
Calendar of Scheduled Catholic Meetings and Events	2
Aid to Underdeveloped Areas	3
<i>Resumé of Statement by C.A.I.P. Subcommittee</i>	
Indecent Literature and the Law ...	4
<i>By Vincent C. Allred</i>	
World Immigration—A World Problem	6
<i>Article VIII, 1952-53 Forum Series—World Affairs: Your Business</i>	
<i>By Sarah Weadick</i>	
Current Developments in N.C.W.C. . .	8
National Council Catholic Women ..	12
<i>Postlude to a Trip Abroad—Boston Organizes an Archdiocesan Council of Catholic Women—Here and There with Catholic Women—With Our Nationals</i>	
National Council Catholic Men	16
<i>Headquarters Report—Radio for April — Television — Servicemen's Page — From the Field—From the Mail Box</i>	
Items of Interest	20

The contents of CATHOLIC ACTION are indexed in the *Catholic Periodical Index*.

CATHOLIC ACTION has granted permission to University Microfilms, 313 N. First Street, Ann Arbor, Mich., to produce volumes of CATHOLIC ACTION in microfilm form.

Calendar of Scheduled Catholic Meetings and Events

April, 1953

- 6-11—CONFRATERNITY OF CHRISTIAN DOCTRINE—two priests' institutes, Madison, Wisconsin
- 7-9—CATHOLIC LIBRARY ASSOCIATION—27th national conference, Columbus, Ohio.
- 7-10—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—50th annual convention, Atlantic City, N. J.
- 11-12—NATIONAL COUNCIL OF CATHOLIC MEN—annual meeting, St. Louis, Mo.
- 14-15—ADMINISTRATIVE BOARD, N.C.W.C.—Spring meeting, Washington, D. C.
- 17-19—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—5th regional conference, Brooklyn, N. Y.
- 19-24—WORLD MISSION EXHIBIT, BOSTON GARDEN, BOSTON, MASS. (The exhibit will be shown in St. Louis May 17-22, and in New York City May 31-June 6. Three more showings are planned for the fall.)
- 21—OUTDOOR APOSTOLATE OF THE SOUTHEAST—annual meeting, Richmond, Va.
- 22-26—CATHOLIC COMMITTEE OF THE SOUTH—biennial convention, Richmond, Va.
- 26-28—NATIONAL COUNCIL OF CATHOLIC WOMEN—regional conference, Fresno, Calif.

May, 1953

- 3—APOSTLESHIP OF THE SEA SUNDAY
- 3-5—NATIONAL CATHOLIC MUSIC EDUCATORS ASSOCIATION—national convention, Atlanta, Ga.
- 6-9—CATHOLIC PRESS ASSOCIATION—annual convention, Atlantic City, N. J.
- 25-28—CATHOLIC HOSPITAL ASSOCIATION—38th annual convention, Kansas City, Mo.
- 29-June 2—KAPPA GAMMA PI—11th national congress, New York City.

June, 1953

- 9-13—CATHOLIC THEATER CONFERENCE—9th biennial convention, Denver, Colo.
- 14-20—INSTITUTE ON INDUSTRY AND SOCIAL ACTION—Washington, D. C.
- 22-24—CATHOLIC THEOLOGICAL SOCIETY—general meeting, Baltimore, Md.
- 26-29—SERRA INTERNATIONAL—national convention, Seattle, Wash.
- 30-July 1—CONFRATERNITY OF CHRISTIAN DOCTRINE—Priests' Institute, Duluth, Minn.

July, 1953

- 19-22—CATHOLIC CENTRAL VEREIN OF AMERICA and THE NATIONAL CATHOLIC WOMEN'S UNION—annual conventions, San Antonio, Texas

Turn to page 20

CATHOLIC ACTION published monthly, except during July and August of each year when published bi-monthly, by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON 5, D. C.

Subscription Rates
\$3.00 per year; \$3.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION

Catholic Action

Vol. XXXV, No. 4

April, 1953

Aid to Underdeveloped Areas

THE Subcommittee on Economic Life of the Catholic Association for International Peace has just issued an interesting statement on the subject of "Economic Aid to Underdeveloped Areas."

"Since 1950," says the statement, "the United States has been committed to intensified implementation of a policy of helping the peoples of underdeveloped countries improve their ways of life by giving them new ideas and skills. It has done this through its own Point Four program, its financial contributions to the technical assistance programs of the UN and the Organization of American States, and through the work of private organizations. Thus it is sharing its own experiences of advanced technology, economic organization and scientific discoveries. The majority of the world's peoples suffer from a disastrous lack of food and adequate housing, widespread disease and illiteracy, and oftentimes from overpopulation in relation to arable land. Their needs are so basic and simple, yet exist on so great a scale, that it is difficult to conceive of them existing side by side with our own abundance."

"We have an obligation in justice and charity not only to continue our assistance, but to re-examine from time to time its objectives and results. The essential problem is one of increasing our aid, but maintaining a balance between two undesirable extremes: going too slow with regard to the extensive need and going too fast with regard to the ability of underdeveloped areas to absorb changes."

We are "obliged for the common good of mankind to aid our brothers everywhere as our means allow, and to share with them the material and spiritual wealth and strength which

God the Father has bestowed upon us," continues the statement.

"While building the armed strength of the free world was accepted as necessary, the Subcommittee called for expansion of technical assistance within the defense framework with a view toward providing a firm basis for larger transfers of capital eventually for greater industrial development."

"A program of world economic and social betterment by means of technical assistance is subject to great pressures which will do immeasurable harm to all concerned if it is not worked out in a true spirit of justice and mutuality with a genuine concern for the welfare of the peoples who bear the brunt of sweeping changes. The pressure of new capital to industrialize a people without safeguarding their ability to absorb consequent changes can produce misery and result in exploitation. . . ."

"It should be the expressed intention of the United States to encourage through its economic assistance in underdeveloped countries: a better distribution of wealth and power, more democratic and effective leadership, honest and capable government administration, adequate social services, adequate education and adequate public health measures. These are necessary conditions for peoples to develop in their respective countries: more abundant food supply, better housing, equitable land tenure, more available credit, better transportation, sound local industry and greater educational and cultural opportunities. . . ."

As practical suggestions for the improvement of present technical assistance programs, the following seem warranted on the basis of limited experience gained thus far: (1) Greater emphasis on obtaining the best people available for this work; (2) More attention to the problems of change

involving religious and social values; (3) Encouragement of additional participation by private agencies.

"Economic and technical assistance programs should be accepted as one of the most effective long-range means of more justly distributing the world's resources of knowledge and skill to all men, so that all countries and peoples may learn to use better the great natural resources with which the earth has been blessed in the Divine Providence of God for the needs of all His creatures."

Only if this financial and technical outpouring is motivated by a spirit of mutual help and solidarity will it fulfill its purpose. If these programs are undertaken in such a spirit, it will be easier for them to find their roots in the cultures of the various peoples, so that each may justify the programs on grounds which are truly indigenous. If this is not attempted, the result is likely to be at best a relatively weak and superficial "working philosophy", or at worst an aggressive secularism which sets out to supplant traditional basic values grounded in the Natural Law.

"To share in this task and this vision is a great privilege for the American people. We should make great sacrifices to continue our contribution through Point Four and other assistance programs. We should follow and encourage the leadership of our statesmen and legislators who see the need and obligation to continue and carefully to expand these programs. We should look upon this work as an expression of our love for our fellow men and a symbol of our desire to share our bread with the hungry, our homes with the shelterless, our health with the sick. Only this spirit and this aim can help bring peace to all men."

Indecent Literature and the Law

Vincent C. Allred

OF LATE there has been a national awakening to the menace of indecent literature. The boldness of publishers in this field has made our news-stand displays so disgusting that the public can no longer be indifferent. Likewise, there has come a realization that indecent literature is tied in not only with juvenile delinquency, but with moral decay in adults as well. There has been agitation for corrective action in both Congress and State legislatures. The most widely publicized manifestation has been the investigation by a Select Committee of the House of Representatives, the "Gathings Committee." Its report, recently published as House Report No. 2510, is probably the most comprehensive survey of the problem yet made. It is probable that this movement is motivated more from social considerations than basic moral principle; yet its objectives are consistent with the natural law and the Church's teachings. It behooves Catholic Actionists to do all they can to forward worth while endeavors in this direction. Herein is attempted a brief survey of legal questions involved.

First of all, there is no lack of statutes already on the books. Only one state, New Mexico, has no statute prohibiting or at least discouraging indecent literature.

"Although the specific language used is different in almost all the various state and territorial statutes on this subject, nevertheless, they all universally condemn the 'writing, composition, printing, publishing, sale, distribution, keeping for sale, loan or exhibition of any obscene writing, paper, book, picture, print,' etc. Report of Select Committee, page 33.

There is a Federal statute declaring unmailable, and prohibiting the mailing of "every obscene, lewd, lascivious or filthy book, pamphlet, picture, paper, letter, writing, print, or other publication of an indecent character." Section 1461, Title 18, Crimes and Criminal Procedure, U. S. Code.

Another Federal statute prohibits the bringing into the United States, or the transportation in interstate commerce by common carrier, of such matters. Section 1462.

State statutes make unlawful the actual display, sale or giving away of such matters, and in most communities are supplemented by municipal ordinances of like import.

One question immediately occurring to the Catholic Actionist is the reconciliation of moral and legal standards as to what constitutes obscenity. On the moral

side, Rev. James McVann, C.S.P., St. Paul's College, Washington, D. C., in a question and answer discussion of the broader subject of pornography entitled "Smut for Sale", has said:

"Should a distinction be made about pornography?

"Not in kind but in degree. What may be called first-degree pornography includes enticing pictures of the nude or almost nude and directly suggestive copy or recordings. They offer a temptation against the modesty of most people.

"Second-degree, or relative pornography includes pictures, copy or records which, while they may not offend against the modesty of many, will be a serious temptation to some, and particularly to adolescents." *Catholic Men*, publication of National Council of Catholic Men for May, 1952.

Existing obscenity statutes, as a rule, do not go much into detail. Usually, as with the Federal statutes, they use terms such as "obscene", "impure", "indecent", "filthy", "lascivious", and so on. It is for the Court to say whether a particular piece of printed or pictured matter falls within the prohibition.

In construing the term "obscene", a Federal court spoke as follows:

"... the meaning of the word 'obscene' as legally defined by the courts is: tending to stir the sex impulses or to lead to sexually impure and lustful thoughts ... whether a particular book would tend to excite such impulses and thoughts must be tested by the court's opinion as to its effect on a person with average sex instincts. ... *One Book Called 'Ulysses'*, 5 F. Supp. 182.

The above would appear to limit the prohibition to what Father McVann calls "first degree pornography." This rule has been called the "Federal" or "modern" rule. There had been an earlier rule taken from an English case to the effect that:

"The test of obscenity is this, whether the tendency of the matter charged as obscene is to deprave and corrupt those whose minds are open to such immoral influences, and into whose hands a publication of this sort may fall." *Regina v. Hicklin*, 3 Queens Bench 360 (1868)

The "Federal" rule is applied in most Federal Courts, although the Supreme Court has not passed on the question. "Although a good many State courts have accepted the 'modern' ... rule ... the majority

still retain the 'common law' or '*Regina v. Hicklin*' rule." Report of Select Committee, page 33.

Extended comparison of these two "rules" is probably unprofitable, but it will be noted that it is sufficient under the "common law rule" if the matter in question has a "tendency" to "deprave and corrupt." It would seem, then, that under this "common law rule" there would be a greater opportunity to extend the statutory prohibition to matters within Father McVann's "second degree" classification.

In a few states the statute goes beyond merely prescribing legal test words for obscenity. In Massachusetts, for instance, there is a further prohibition on matters "manifestly tending to corrupt the morals of youth." This provision was upheld by the Supreme Judicial Court of the State in the case of *Commonwealth v. Isenstadt*, 62 NE 2d 840, (1945).

The Massachusetts statute, likewise, provides a more severe penalty when the indecent matter is placed in the hands of persons under the age of eighteen.

New York and twenty other States prohibit the sale of "any book, pamphlet, magazine, newspaper or other printed paper devoted to the publication and principally made up of criminal news, police reports, or accounts of criminal deeds, or pictures, or stories of deeds of bloodshed, lust or crime. . . ."

In the case of *Winter v. People of the State of New York*, 333 U.S. 507, 68 S. Ct. 665, the Supreme Court of the United States held this statute unconstitutional on the ground its language was too vague—"Men of common intelligence must necessarily guess at its meaning." This decision is itself uncertain as to its scope because it was in part based on a construction of the statute written into it by the New York Court of Appeals which had held it applicable where accounts of crime and bloodshed were "so massed as to become vehicles for inciting violent and depraved crimes." It was to this last that especial exception was taken. The effect of the *Winter* decision has been to render uncertain the validity of such statutes, although there has been no further adjudication.

Most obscenity statutes are strictly criminal statutes, that is they provide only for punishment after an offense is committed. A few states, for instance Nebraska and Montana, have incorporated a preventive element by providing for court orders directing the destruction or impounding of offensive matter.

The Federal statutes are geared to this preventive principle in that in addition to their punitive provisions, they forbid the use of the mails to such matters, and deny them entrance into the country or carriage by common carrier in interstate commerce. It is the practice of the Post Office Department to "order returned to the sender all mail addressed to any person or concern . . . obtaining or attempting to obtain remittance of money through the mail for any obscene, lewd, lascivious, indecent, filthy or vile article, matter, thing. . . ." Report of Select Committee, page 117.

It might be noted here that the prohibition of Sec-

tion 1462 is only against carriage in interstate commerce by *common carrier*, that is by railroads, trucking lines, air lines, etc. If otherwise transported there is no statutory prohibition.

In its conclusions the Select Committee said: "Generally, with certain exceptions . . . legislation, both Federal and State, is sufficient, insofar as it can be in view of the difficulty of establishing, legislatively, a test whereby 'obscenity' can be determined." Report of Select Committee, page 35.

The Catholic Actionist can probably agree in substance. However, we think State statutes could be improved by amendment, so as to include:

1. A preventive feature such as found in Nebraska and Montana;
2. Additional punishment where sale or donation is to minors;
3. Extension of the statutory prohibition so as to specifically include matters less than "first degree pornography." In this connection some clarification of the *Winter* decision would be helpful, or statutory language should be employed sufficiently definite to avoid its objections.

While primarily a judicial, rather than a legislative problem, substitution of the "common law rule" for the "Federal" would be of great assistance in enforcement.

The existing loophole in Section 1462 could be plugged by making any carriage of obscene matter across State lines or in interstate commerce an offense, regardless of the agency employed. The Senate recently passed and sent to the House S 10 which would have this effect. In the House there is pending HR 569 which would increase the Postmaster General's powers in impounding indecent mail.

From the above it would appear that, while some statutory amendment would be in order, existing statutes are adequate in the main, even if not ideal, except for New Mexico where there is no such statute. Why, then, the horrible appearance of our news stands? Although somewhat beyond the scope of this article which has been devoted to the legal aspects it might be said briefly, by way of conclusion, that the principal reason probably lies in lack of effective public demand for enforcement of the statutes we do have. As long as good citizens, including Catholic Actionists, are indifferent to their drug store news racks, nothing will be done about them. At the same time, isolated protests from individuals may be ignored when public officials are themselves indifferent, or feel politically indebted to news vendor groups. Only by community organization can effective relief be obtained. In some instances community organization has already obtained substantial results.

This then seems to be the answer: Some amendment of State and Federal statutes will help, but if a real clean up is to be had it must be through organized public demand for vigorous enforcement of the laws in effect.

World Immigration— A World Problem

Sarah Weadick

World Affairs—Your Business

Article VIII

FOR THE FIRST TIME in a very long while Americans are taking an interest in the immigration laws of the United States—in fact, it would probably be true to say, for the first time.

No one except those professionally interested and, of course, those who wished to come here to settle, has hitherto bothered very greatly about them. Americans in general have rather smugly prided themselves on the famous lines of welcome engraved on the base of the Statue of Liberty in New York Harbor and have gone on thinking that we still really were opening our arms to the "tempest-tossed" and the "huddled masses yearning to be free."

It is probably only since the end of World War II that people, not only in the United States but generally throughout the countries of the West, have begun to examine their consciences and to try to decide whether or not they are in fact obliged to consider themselves their brothers' keeper from the point of view of providing them with a new homeland. It has not taken much imagination to picture the plight of the millions made homeless by Armageddon, the pitiful wrecks found in the concentration camps when the conquering allies marched in, or the groups shoved across unwelcoming borders, bereft of even the few possessions they might have hoped to carry with them. Great-hearted America, always ready to reach into its pocket for a contribution, has responded more than generously in goods and money. We are, as a matter of fact, always willing to do a lot for people if they will just kindly stay where they are. But when it means taking them into our own land it, as the French say, "gives us furiously to think." The same is true of other countries, even those which are sparsely settled and apparently in need of workers to develop them. All of us are a little bit afraid of the individual who is unlike us, who speaks a different language, has different customs and, in some cases, practices a different religion. Charles Lamb is reported to have expressed distaste for a certain man. "How can you hate him so?" asked a friend. "You don't even know him." "Of course not," said Lamb; "how could I hate him if I knew him?"

There is nothing particularly new in all this. Each succeeding wave of immigration to the United States has met with rebuffs and been given the lowest place

on the economic ladder. The first settlers, mostly British and Dutch, looked down on the Germans and on the Irish who fled from the potato famine; the latest immigrants, from Italy, from Poland, from Greece, are still not considered quite one of us, although they eventually will be, it is hoped, in spite of the little bit wider gulf between the Nordic and the Mediterranean types of civilization. It seems to be human nature to look somewhat askance at the "outlander, and people in the United States are probably no worse in this regard than are the inhabitants of other countries. Latin America welcomes the Latins rather than the non-Latins; Australia and New Zealand did not until recently extend hospitality to any but the English-speaking; and Canada, too, has quite naturally preferred British and French settlers to those she considered less easily assimilated.

But the whole world is now in a turmoil, and the free world, it would seem, must as a Christian duty take in the homeless and the oppressed from other lands, without too much emphasis on its preferences in ethnic backgrounds. To that extent it may even be possible that future theologians and historians will count on the credit side of the second world war, where at present we cannot imagine anything being written, the fact that it did in the end result in creating "One World" in which, perhaps, we shall eventually feel that we are all God's children.

In spite of all the uproar about what is wrong with our present immigration laws, we have at least taken one step forward that should give us much satisfaction, even though we are far from meriting a halo. We have at last decided to extend some good will and charity to our Oriental fellowmen by permitting the many thousands of them who are here to become American citizens, and we have opened the gates a trifle wider with regard to admitting them. To be sure, once upon a time we had no restrictions on the ground of race until we decided in 1882 to exclude Chinese laborers because "in the opinion of the Government of the United States the coming of Chinese laborers to this country endangers the good of certain localities within the territory thereof."

From that time on we seem to have become increasingly frightened as to what the arrival of large numbers of immigrants would do to our national economy

and to our cultural pattern and we became more and more restrictive in our sentiments. That was probably natural inasmuch as the isolationist feeling was also very strong. We were a fine country, the home of the brave and the free; nobody was quite as good as we were and the good old Atlantic and Pacific Oceans would keep us that way.

Now we have learned the hard way that the oceans are just brooks and that eventually what is happening to people on the other shores is of momentous concern to us. That is, of course, a selfish reason for wanting to be of help but it is better than none.

Recently, the N.C.W.C. Bureau of Immigration agreed to a "Statement of Principles" drawn up by the Policy Committee of a group of voluntary agencies of which both the Bureau and War Relief Services—N.C.W.C. are members. This statement reads as follows:

"We believe in an affirmative Immigration Policy for America—one which will welcome, without racial, national, religious or other discriminations, those who seek to immigrate and become part of our national life; one which will provide the ever new life-blood which America needs and by which, throughout its history, it had been enriched; one which will assure to new immigrants the basic rights guaranteed to its citizens and will welcome permanent residents into citizenship; one which will express America's active concern to cooperate with other nations in providing a fair share of resettlement opportunities, in the U.S.A., as well as in other countries, for those oppressed for freedom's sake.

"Such an immigration policy would:

"Be free from any implications of superiority or inferiority as between peoples such as are inherent in the national origins quota system, without sacrificing the right of the United States to grant preferences and priorities;

"Safeguard basic American rights and privileges to immigrants and insure equal status for native and naturalized citizens;

"Welcome new immigrants to the U.S.A., in substantial numbers determined not only on the basis of America's ability to absorb new immigrants and her need for workers of hand and brain but also with a view to America's participation in providing opportunities for the victims of oppression overseas, and completing the reunion of families, as well as providing for new-seed immigrants;

"Be closely integrated with our policies of international co-operation, foreign relations and mutual assistance;

"Recognize the tragic plight of uprooted people in the world as a continuing problem and the urgent need for the continuation of America's traditional policy of helpfulness in providing a haven for the oppressed."

A more flexible immigration policy for the United States is certainly desirable. This country, which, in its endeavors for peace, is trying to act as counsellor to all nations and has now become generally accepted as the chief power in the world, must necessarily accept increased international responsibilities inherent in such a position. For years Great Britain, through its sea power, kept the peace of the world. We have, in a sense, inherited Great Britain's mantle and through

THE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1952-53 series of eight articles, month by month, under the general title, "World Affairs: Your Business." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

For your own information.

For stimulating a program of action in your organization.

As texts for discussion clubs, forums, round tables, radio talks.

For informal discussion at home and abroad.

Use the questions at the end as guides for reading and discussion.

Reprints of these articles are available.

8¢ a single copy; 5¢ a copy in lots of 100 or more

our economic and productive power are finding ourselves in a position of world responsibility for maintaining the peace.

Whether or not peace will prevail throughout the world, will depend to a great extent on the happiness and contentment of the people in it. It is trite to point out that a happy country, like a happy woman, has no history. Wars make history. They are interesting to read about, curled up before a fire in a comfortable chair, but no fun to live through. And of late they have had a way of engulfing us and disturbing our accustomed way of living. We would very much like to stop them. One way, it would surely seem, is to devote very serious thought and effort toward promoting the welfare of people in overpopulated countries, where there are no jobs and where people are always hungry. Most persons love their own country and except for certain adventurous spirits who like to roam, would prefer to remain in it. There is a wrench and an uprooting attendant upon pulling up stakes and sailing across the sea to a strange land, there to begin life all over again. In most cases it is only unbearable conditions at home that provide the courage for such an undertaking. But if people remain jobless and hungry they are likely to get into trouble and they certainly have plenty of time to listen to those who offer them false panaceas. As badly off or more so are the refugees and the escapees who throng the already overcrowded countries of Central, Southern, and Western Europe. They are living off the economy of nations that cannot afford to keep them and that wish they would go elsewhere.

The absolute necessity therefore, of a planned world migration, appears obvious. It also seems obvious that the United States, as the leading world power, must take the initiative. As a matter of fact, it has, of course, done so. It contributed by far the most money to the International Refugee Organization (IRO) which transplanted a million people during the years

Turn to page 18

CURRENT DEVELOPMENTS IN N.C.W.C.

News of Work, Projects, Interests

THE HEADQUARTERS of the National Council of Catholic Nurses reports that it is asked from time to time: "Why a Council of Catholic Nurses? Why can't Catholic nurses belong to existing professional groups, on the one hand, or to existing organizations of Catholic women, on the other?"

The NCCN replies, of course, that Catholic nurses can belong to either or both such organizations, but because of their special position as both Catholics and nurses, they need something more. As Catholics, they need something more than is available to them in general professional groups. As nurses, they need special inspiration and guidance that is not always available in a Catholic organization embracing women with a wide variety of interests.

Those who enter the nursing profession, it is pointed out, must ever be aware of not only the importance, but the necessity, of appreciating that man is composed of body and soul. It is an illusion, the NCCN contends, to try to separate the purely technical side of nursing from the threat of contemporary paganism. The threat of paganism to the nursing profession is not an empty one, the NCCN says. More and more materialistic concepts are seen creeping into that profession. A nurse who joins with others of her profession and of her Faith, under the guidance of a spiritual director, finds the answers of Holy Mother Church comforting, reassuring and strengthening in trying times.

Nurses should know the ways of meeting the materialistic threats in the light of Christian principles, and it is the work of the NCCN to help them to gain this knowledge.

The National Council of Catholic Nurses is the answer to a request made by the Pope to the Catholic Bishops. It was formally organized in 1940, and today the NCCN has affiliated organizations in 71 dioceses, with five dioceses in the process of organization.

The purpose of the NCCN is two-fold:

1. To help Catholic nurses to a better knowledge of their Faith. To help them to know its teachings and, by example, to live and radiate its truths.
2. To help them in their profession to be alert and

active members in combating evils in the field of health.

To appreciate the need for nurses thus informed and thus inspired, the NCCN points out, one need only to bear in mind that the dignity of man is being denied in theory and in practice by the proponents of illegal operations, contraception and euthanasia.

Constant Study Is Required

A principal function of the N.C.W.C. Bureau of Immigration is to interpret the intricacies of our immigration and naturalization laws to persons faced with the legal aspects of immigration problems.

This requires constant study on the part of the staffs in the Bureau's three offices—in Washington, in New York and in El Paso—because the laws themselves are technical in the extreme, official interpretations of them frequently change, and the policies and regulations implementing them are in a constant state of flux.

Fortunately, the Bureau has a very helpful opportunity of keeping up with new policies and regulations. This is had in the privilege which representatives of voluntary organizations interested in immigration have of meeting monthly with the Chief of the Visa Division of the State Department and with the Assistant Commissioner of Immigration and Naturalization in charge of adjudications. Each of these meetings consumes virtually half a day. The agency representatives are free to ask questions and to make suggestions.

In order properly to advise clients it is also necessary for the Bureau's workers to be aware of certain Congressional sentiments with regard to immigration. For instance, great surprise is usually expressed that no preference is accorded within the quotas to adopted children, and people find this omission difficult to understand. This matter has, however, been given careful consideration by Congressional committees, which intentionally omitted adopted children from the non-quota, or preference, classes in the general law because of what was considered the danger of fraud.

Congress is, nevertheless, favorably inclined toward the passage of private bills in behalf of individual adopted children, inasmuch as the committees are then

in a position to weigh the merits in each particular case, and establish which are bona fide.

In the same way, our laws are very rigid with regard to the inadmissibility of persons for other reasons. When the general law grants no exemption in such cases, the Bureau can at least point out the possibility of having a private bill introduced by a Congressman.

A Service of the Press

A service of the Catholic Press that is all too frequently overlooked is the application of corrective truth.

Only in recent days, the public was treated to the announcement that an American-sponsored motion picture, produced in Germany and dealing with the life of Martin Luther, was about to make its appearance. The publicity said the sacred music for the film was recorded by the choir of a celebrated German monastery.

This was something unusual, indeed.

The N.C.W.C. News Service set to work to find out. Through its correspondent in Germany, it learned that the monastery in question flatly denied any connection with the film or the recordings for it. Through inquiries made among the producers and sponsors in this country, the News Service learned the Gregorian Chant in the film was sung by a group secured by a German collaborator while the film was being "shot" in Germany, and that the collaborator assured the producers and sponsors that the singers were members of "a lay chorus affiliated to" the famed monastery.

The News Service went back, through its correspondent, to the German monastery, which said the singing group had no affiliation with it.

There is a parish church of the same name as the monastery—St. Boniface—and it is thought possible that the lay director of its choir might have a separate, professional group of choristers who provided the "dubbed in" music for the film. Certainly they had no part in the film, both the monastery and the parish church declared.

Women to Hold Regional Conference

The National Council of Catholic Women is about to hold its first Regional since 1949. It is scheduled for Fresno, Calif., April 26-28 at the invitation of Bishop Aloysius J. Willinger, C.S.S.R., and the Monterey-Fresno Diocesan Council of Catholic Women.

The Regional is a conference which will bring together hundreds of N.C.C.W. delegates from dioceses all along the West Coast and in the Southwest, to consider problems and programs which are of a particular interest to these areas.

His Eminence James Francis Cardinal McIntyre, Archbishop of Los Angeles, will sound the keynote of the Regional, "Unity in Faith and Action," at a large Sunday evening meeting. Mrs. William H. Dalton of Augusta, Maine, national president of the

N.C.C.W., will preside at the opening session, and on the following evening will address the conference on "Women United for Action."

The first day of the meeting will be devoted to "Your Family and Your Home," and among the prominent figures appearing on the program will be Msgr. Howard J. Carroll, general secretary of the N.C.W.C.; Father Edgar Schmiedeler, O.S.B., director of the N.C.W.C. Family Life Bureau, and Martin Work, executive secretary of the National Council of Catholic Men.

"Your Neighbor and Your Community" will be the topic for the second day. A featured speaker in the morning will be Mrs. R. Calvert Haws, an N.C.C.W. national director from the Province of Los Angeles. Other national directors who will be present for the Regional include; Mrs. T. R. McKee, from the Province of Santa Fe; Mrs. Enrico Liberto, from the Province of San Antonio; Mrs. Fred Greulich, from the Province of San Francisco; Mrs. H. B. Swanson, from the Province of Seattle; Mrs. A. J. Dooner, from the Province of Denver. Representatives from the dioceses in the Northwest, including Seattle, Yakima, Spokane, Portland, Helena, Great Falls, Boise, Cheyenne, as well as representatives from Salt Lake City, Sacramento, Pueblo, Reno, Oklahoma City and Tulsa, Galveston, El Paso, Dallas, Corpus Christi, Austin, Amarillo, Santa Fe, San Francisco, San Antonio, Los Angeles and Denver, will convene for this meeting.

Moderators of diocesan councils of Catholic women will meet in connection with this Regional.

The local arrangements committee plans to take delegates on an all-day tour of Yosemite National Park on the third day.

Representation in Varied Fields

Representation of the N.C.W.C. Department of Social Action at numerous and varied meetings of unusual importance has continued in recent weeks to occupy a considerable portion of the time of some of its staff members.

Father George G. Higgins, assistant director of the department, took part in a planning meeting of the archdiocesan Holy Name Society in Newark, with a view to arranging a meeting of the Catholic Conference on Industrial Problems in the Newark area. Other assignments included his participation in a joint conference of religious leaders on "United States Responsibility in the World Community," and a talk, at another time, to the students of St. Mary's Seminary, Baltimore, Md., on "The Priest and Social Action." He also represented the Social Action Department at the funeral in Taylorville, Ill., of Allan Haywood, executive vice president of the C.I.O.

Father John F. Cronin, S.S., also assistant director, represented the department in a discussion of civil liberties and the repression of Communism. The occasion was the annual conference of the National Civil

Liberties Clearing House, held in Washington, D.C. Father Cronin also addressed a Catholic Action meeting in Bethesda, Md., on "The Witness," by Whitaker Chambers; the Holy Name Society of Red Hook, N.J., on "Pathways to World Peace," and the Catholic Physicians Guild at Detroit on "The Social Responsibility of the Doctor."

More Than Just a Message

The news letter issued regularly by the N.C.W.C. Department of Education is far more than a message to diocesan superintendents of schools. It is in a very real sense a summary of the department's work—a distillation of study, research, attendance at meetings and consultations on the part of its staff members.

The current news letter, for example, features an appeal for cooperation in the 1953 Bishops Fund for the Victims of War. This appeal in itself represents considerable cooperation on the part of the department in the preparation of suitable and attractive publicity material which integrates alms-giving with the regular subjects of the school curriculum. Last year, this appeal to the idealism of school children produced over a million dollars in contributions to this fund, which will mean so much for the relief of suffering round the world.

The news letter also gives a detailed account of the recent meeting of the American Association of School Administrators which this year adopted a conciliatory attitude toward church-related schools and went on record as favoring moral and spiritual education in cooperation with the home and the church.

Because of the wide-spread controversy over the appointment of Dr. James F. Conant as U.S. High Commissioner for Germany, the news letter reproduced Dr. Conant's verbatim testimony before the Senate Foreign Relations Committee, in which he explicitly denied that he had any intention of interfering with German schools.

Other sections of the news letter featured a brief review of Dr. Conant's latest book, *Education and Liberty*; an analysis of the "public school burdens" as revealed by a *New York Times* survey; the decision of the Los Angeles Board of Education in reference to the teaching of UNESCO in the public schools; the latest developments in the field of educational television; an analysis of current Congressional investigations of higher education; a carefully selected bibliography, and a series of miscellaneous notes on items of interest to Catholic educators. It is a clearing-house of information about various diocesan school developments.

Role of the Laity Is Stressed

The common partnership of laity and clergy in the apostolate of the Confraternity of Christian Doctrine is emphasized by three April meetings.

Two CCD Priest's Institutes held in the Diocese of

Madison during Easter week aimed at briefing parish priests in their role of preparing laymen and laywomen for work in the CCD fields of adult and school-level religious education. The second annual meeting of the Lay Committee of the National Center of the CCD, being held in Kansas City, Mo., April 17 to 19, at the invitation of Bishop Edwin V. O'Hara, is bringing together 28 members to discuss methods by which the laity can cooperate in promoting the CCD, especially the religious discussion club movement.

A national "drive" for the school year of 1953-54 is currently in preparation at the National Center of the CCD. At least 65 per cent of the Catholic pupils of high school age are in public schools. At a time in their lives when they urgently need spiritual formation and religious instruction, their attendance at religious instruction classes leaves much to be desired. The main concern of diocesan CCD directors at their annual meeting in New York City, August 3 to 7, will be to discuss ways in which a higher percentage may be reached and more effectively taught in parish CCD high school classes.

In preparation for the meeting, and for wide national distribution in U.S. parishes, the National Center is preparing a "how to do it" *Manual* for priests and lay leaders. Fourteen diocesan directors are currently busy on a preliminary draft of the *Manual*, which will include chapters on: Planning a Parish CCD High School of Religion, Recruiting, Tips on Attendance, Syllabus for a High School Religion Course, How to Get and Use Released Time, Spiritual Formation and Guidance of the Teen-Ager, the Public High School Student and the Lay Apostolate, Lay Participation in the Parish CCD High School Program, Preparation for Lay Teachers of Religion, Religion Methods on the High School Level, the Social Hour Program, and the High School of Religion.

President Greets Family Meeting

The Family Life Bureau of N.C.W.C. is gratified over the favorable reports it has received on the 21st annual national Catholic Family Life Convention held last month in Philadelphia. The Bureau sponsors this meeting each year, and from the word it has had since the Philadelphia meeting it was an unqualified success.

Some 60 experts on marriage, family life, child care and training, and immediately related subjects appeared on the convention program. Members of the staffs of the N.C.W.C. Department of Lay Organizations and the N.C.W.C. Youth Department also took active parts. Except for the evenings when general sessions were held, three meetings were going on at the same time throughout the three days of the convention. One or more sessions dealt with each of these topics: marriage counseling, parent education, family economic problems, family religious practices,

family interests, international developments in the field of family life, the organized family apostolate, family retreats, and marriage preparation.

The theme of the convention was "The Father, the Head of the Home," and three sessions were devoted to this particular topic. President Dwight D. Eisenhower sent a special message to the convention and expressed special interest in the theme chosen for the convention's deliberations.

"I note with interest," President Eisenhower said, "that the general theme of your convention is 'The Father, the Head of the Home.' It strikes me as a theme representing a cardinal consideration in all efforts to build strong and enduring family life. It is an old but unchanging truth that the father represents authority in the home. Another applicable observation is that if such authority is to be really respected, it must be earned daily. It cannot be effective merely because it is traditional.

"It is no less true that members of a family who learn and live by wholesome respect and authority in the home qualify as citizens who know genuine respect for public authority. In this sense, the respect and authority deserved and commanded by the father are the source of respect for law itself in society at large."

To Help Military Chaplains

As a part of its program of assistance to Military Chaplains, the National Catholic Community Service is cooperating with the National Council of Catholic Men in the inclusion of a special servicemen's page in the N.C.C.M.'s monthly news magazine, *Catholic Men*.

Catholic Men has been widely distributed and, as a result, a number of chaplains have ordered quantities of the magazine shipped for free distribution to servicemen. At their suggestion, a special servicemen's page has been developed in the publication, in order to tailor it more closely to the needs of chaplains.

In its work with the United Community Defense Services, the NCCS assists in promoting recreational, social, welfare, educational, and religious activities for 2,000 Spanish-speaking Puerto Ricans who have come into the Youngstown, O., area to work in the steel mills and other defense industries.

A community center was opened by NCCS at the request of Bishop Emmet M. Walsh of Youngstown and other community leaders, to integrate the Puerto Ricans into the manners, customs and life of the community.

At a recent ceremony, the Puerto Ricans were presented a key to the city by Mayor Charles P. Henderson of Youngstown, in recognition of their own efforts towards integration into the community. The club director, on behalf of the Puerto Ricans, thanked the City for the symbol of friendship and the cordial reception.

Other speakers at the reception included Bishop

Walsh and Thomas D. Hinton, NCCS executive director.

One of the many phases of the work of the NCCS as an agency of the USO is providing for the spiritual welfare of military personnel. In Providence, R. I., for example, a military sodality was formed, with one of its first projects the promotion of a marriage clinic conducted by the Dominican Fathers of Providence College. A Holy Name Society also has been organized.

Lay Workers Increase

The large, and increasing, number of lay professionals employed in the field is a reliable indication of the growth of Catholic youth work, in the opinion of N.C.W.C. Youth Department officials.

To meet the needs of these workers, as well as to meet the problem of the recruitment and training of professionals, Msgr. Joseph E. Schieder, department director, has just held a meeting with a selected group of professional youth workers in the Eastern area.

At the same time, the Catholic youth movement was paid a striking tribute. The conference on "United States Responsibility for World Leadership in 1953," the third such annual meeting called by the American Association for the United Nations, was held in Washington, D.C. The tribute to the Catholic youth movement came in the form of a request from the Young Adult Council, sponsored by the National Social Welfare Assembly, that the N.C.W.C. Youth Department represent the entire YAC at the conference. This was the first time that the YAC has ever called upon a Catholic group or agency to represent it. The Council is composed of all the youth federations of the nation, denominational as well as non-denominational. Father Thomas Carlin, executive secretary of the National Newman Club Federation, and Miss Maryrose Smith, executive secretary of the National Federation of Catholic College Students, were the representatives.

Some of the other and varied recent activities that occupied the attention of the Youth Department staff were: a two-day meeting with members of the National Advisory Board to the Director of the department; meetings of the Advisory committee on Young Workers, at which Monsignor Schieder served as a consultant to Secretary of Labor Martin Durkin; the national convention of the Catholic Family Life Conference in Philadelphia, in which several members of the Youth Department staff took active parts; a tour of the Diocese of Charleston, embracing the State of South Carolina, in the company of Bishop John J. Russell and Father Joseph Bernardin, the new diocesan youth director, to lay the foundation for a diocese-wide youth program. Monsignor Schieder and Father J. Eugene Eiselein, assistant department director, talked to priests in four deanery meetings in connection with the project.

NATIONAL COUNCIL CATHOLIC WOMEN

Postlude to a Trip Abroad —
Boston Organizes—With Cath-
olic Women — Our Nationals

Postlude to a Trip Abroad

Alicia Goenner

WHEN IN GERMANY in late 1952 and early 1953 under the Exchange of Persons program, I experienced the same feeling of kinship with those whom I met that many of our visitors feel as exchangees in America. First of all, there is our common Faith, then our joint concern for problems fundamental to many grave difficulties of our times.

Despite substantial differences between the two countries and in many phases of our common problems, I was happy while attending several institutes to note points that will interest members of N.C.C.W. affiliated organizations. Because two of these institutes were for social workers and a third for those in charge of homes for children, they will be especially useful to members of Charities and Family and Parent Education Committees, but all interested in child welfare and in aid to the needy will find good material in what follows.

Because there is much need in Germany—spiritual as well as physical—one of the conferences considered what is required to really help human beings. The speaker described the wearer of torn clothing as more fortunate than someone whose decent dress obscures a need of soul. The one most obviously in need will the sooner find mercy; the other may not consciously look for help, or may seek it in vain.

The Christian who would live the Works of Mercy must develop a sixth sense to probe out an answer to the question, "What does this individual need, what will give him pleasure, what gift will be right for him?" For the healing of wounds of body or soul proceeds not so much from the deed as from the thought. The secret of helping another, therefore, is first to have care for him in your heart and in your mind. He will feel this personal solicitude and will be grateful for it. Then action can follow.

But what form should such action take? Should it be a tangible gift—a whole garment to replace the torn one—or advice, or perhaps a scolding? How determine its rightness? Hopefully the needy human being who sees a fellow mortal approaching him asks in his heart, "Are you he whom I seek, or do I look for another?"

Too often he receives correction or a rebuke, but the kind word, and especially the word of praise, is the

one to make him receptive and responsive as no scolding will.

And if a gift is given, what shall it be? Here the power of imaginative love must enter, lest the obvious be chosen, rather than the gift best for soul and body. The best gift gives real pleasure—a single cigarette when cigarettes were an unattainable luxury, as they long were in Germany—or elevates the soul because it implies the human dignity of the recipient.

These are lines of thought all can ponder with profit; certainly they are as true among us as overseas.

Another meeting analyzed the effect of the loosening of the ties of childhood that takes place as the child develops toward maturity. The loss or lack of ties at any time, but especially in childhood, places human beings in danger. The death of a parent, or separation from any cause, has well known effects upon those of tender years.

But there is normal loosening of ties during the period of transition from childhood to maturity that is critical. Often a rupture in ties to the parents results when children believe themselves no longer understood. New ties to comrades are formed; they are experiencing the same thing, and so must have better understanding. But often the least suitable companions are chosen as friends, and all the conflicts and uncertainties of youth arise.

Some young people give outward signs of danger by lying, stealing, keeping undesirable company, or the like. But only a discerning eye can perceive a hidden inner state of danger.

In either case, there is a denial of previous norms, there is a loss of ties. Often this denial is concealed, for the young person is different from what he appears to be, or conceals from his elders what he is attempting to be. If nothing stops him, he will wander farther and farther astray, until he is literally lost. Then he becomes a drifter on the currents of life, losing his sense of self-respect and self-possession, and the possibility of developing to maturity.

How can he be saved? It must be through the reformation of ties of the right kind. He was created to depend upon other human beings and they on him—we are all members of one another—for he is not an isolated but a social being. He took his very life from the union of his father and mother, he depended on

them as he grew, he depends upon ties to his fellow-men. Moreover, he is an entity possessing a soul, and so depends also on spiritual ties. Indeed, religion is the most important tie, binding him to God. Even if he can grow independent of most other ties, this one continues throughout life and into the life to come. Broken for the human race in the Garden of Eden, it was reformed by the redemptive suffering of the God-Man and is broken anew by mortal sin.

Familiar thoughts are doubtless among these considerations, but presented as they are in the light of ties in the parental relationship, in relation to one's fellow-man, and to God, they make possible fresh insights and new approaches to problems that arise from the loss of ties or the development of unworthy attachments.

The institute for those in charge of homes for children took up parallel lines of thought, analyzing the role played by the parents in relation to the child. The mother offers security—a frightened child will seek haven on her lap and from that vantage point may suddenly become daring. He has confidence in her protecting love and will fly to her in time of danger, sorrow or difficulty.

The father represents ties personifying strength. He is the child's principal point of contact with outside experience. It is he who widens the horizon

beyond the home, who represents authority. Wise father love seeks to develop the independence of the child, so that, grown to maturity, he may be upright and self-reliant, a responsible Christian citizen.

The too stern father, the too protective mother does not act in the best interests of the child and hampers his development. The parents who best fulfill their role work toward a gradual release of the ties that bind him to them, and the formation of other ties to God. Grown to maturity, therefore, such a child will see his Creator as the ultimate authority and the ultimate refuge.

"To bind back again"—that is the derivation of the word *religion*. That is the aim of life, the forming of good ties in time, the forming of good ties for eternity. Once more we see through N.C.C.W. and the Exchange of Persons program that great fundamentals, such as the study of the nature of the family, of true charity, and of the ultimate purpose of life, engage the attentions of Christians wherever they may be.

Foreign travelers among us assure us that we have given them many things when they have visited the United States. For my part, I may say that my experience in Germany confirms the knowledge that we in turn may receive much from the citizens of other lands and through such contacts may work toward a better understanding of peoples everywhere.

Boston Organizes an Archdiocesan Council of Catholic Women

THIRTY-TWO HUNDRED PERSONS crowded the Cathedral of Holy Cross in Boston, Massachusetts, on the morning of February 15, on the occasion of the organizational meeting of the Archdiocesan Councils of Catholic Men and Women. The sermon at the Mass, eloquently delivered by Most Reverend Richard J. Cushing, Archbishop of Boston and episcopal chairman of the Lay Organizations Department of the National Catholic Welfare Conference, pointed up the present day need for spiritual and social reform and the regrettable fact that civilized society seems unable to cope with the evils which are confronting it. In crises in the past, His Excellency stated, "Almighty God raised up saints to combat the forces of evil. What course will Divine Providence follow today? There are clear indications that its operations have already begun, and that they point in another direction: toward an organized laity. The lay apostolate will bring about the transformation of human society. Its development in our age is as much a plan of Divine Providence as was the origin of religious orders in their respective age . . . God calls you, the Church needs you, society pleads for you. It is the inevitable consequence of the democratic age in which we live that everything—education, government, even religion, should fall into the hands of the people. The influence which the laity can exert cannot be overestimated in fulfilling their duty toward the works of religion, education and charity."

Archbishop Cushing said further that the Councils

constitute the greatest challenge in recent years to be given to our parish priests and our people, and this challenge must be met by both cooperatively. One is lost without the other; both must labor with zeal and enthusiasm; both must pray together for God's grace to crown their efforts; both must lead the way to a better, happier and peaceful world.

His Excellency put this responsibility—huge—tremendous and soul searching—on the consciences of both priests and people in the functioning of the parish units of their Archdiocesan Councils.

Following the Pontifical Mass, the diocesan and deanery officers and delegates from each parish were guests of His Excellency at a luncheon at the Hotel Statler. Over fifteen hundred gathered at the hotel for a beautifully appointed luncheon where a three-point program was given to the Council: a program of prayer, that of spiritual development; a program of study, with emphasis on the study of the Mass, the Sacraments and the Christian family, and a study of the problems of immigration; a program of action, improvements in parish life.

The Council was greeted and welcomed by Mrs. William H. Dalton, president of the National Council of Catholic Women and national director from the Province of Boston. She expressed real delight that she was able to address the Archdiocesan Council of Catholic Women, not only as the National President, but as the Director of the Province. Mrs. Dalton as-

sured them of the services of the National Headquarters and of her own personal interest in seeing them grow and develop and obtain the goals which His Excellency had set for them.

Miss Margaret Mealey, executive secretary of the National Council of Catholic Women, spoke to them of the function of the National Headquarters. She emphasized the fact that the National Council of Catholic Women is a federation of Catholic women's organizations and does not disturb the autonomy of local affiliates. She pointed out that the Archdiocesan Council of Catholic Women forms the 86th link in the chain of diocesan councils which number over 7,800 affiliated organizations.

As this was a joint meeting of the Councils of Catholic Men and Women, Francis Nally, president of the National Council of Catholic men, also addressed the group, as did Martin Work, executive secretary.

Rt. Rev. Msgr. Howard J. Carroll, general secretary of the National Catholic Welfare Conference, spoke on the function of the Welfare Conference and pointed out the statement of Pope Pius XI that the National

Catholic Welfare Conference was not only necessary, but essential for the United States of America and that the National Councils of Catholic Men and Women, as an integral part of the N.C.W.C., were the instrument of the American Bishops to unite the laity of our country.

Dr. Cecilia McGovern, president of the Archdiocesan Council, expressed gratitude for the cooperation which had been given to her by the presidents of the parish councils throughout the Archdiocese of Boston and for the help of the national officers.

Patrick McDonald, toastmaster, and the president of the Men's Council, introduced the program of the day, including the beautiful renditions of the Boston Symphony Orchestra, which were a delight to all present.

The National Council of Catholic Women welcomes this new council. It looks forward to the association of the Catholic women's organizations of Boston in the federation established by the Bishops of this country and to the leadership from Boston which will make stronger the N.C.C.W. in the United States.

Here and There with Catholic Women

N.C.C.W. . . . Through letters and statements signed by the National President, Mrs. William H. Dalton, N.C.C.W. has made known the position of Catholic women on current problems and encouraged the cooperation of its membership in civic projects.

During the meeting of the U.N. General Assembly, an appeal was made to the Secretary of State to press for the true internationalization of the city of Jerusalem and its environs. Howard A. Cook, chief of the public liaison division of the State Department, replied, stating that "the United States continues to support the principle of an international regime for the Jerusalem area." Mr. Cook said that while the matter was not brought up at the first half of the U.N. General Assembly's seventh session, "it is possible that it might be discussed at the second half of the session. In such an event, it is hoped that the United Nations will arrive at a satisfactory solution of the Jerusalem question. This department believes that, to be effective, an international regime for the Jerusalem area must be acceptable to the two countries now administering the area, as well as to the international community."

N.C.C.W. joined with a group of Catholic leaders in a public statement denouncing communist anti-Semitism. The statement read: "We call upon the conscience of the world through governments and the United Nations to protest the outrageous new anti-Semitism of the communist world, and in David's words, we pray that God will deliver the Jews from the hands of their enemies and from those who persecute them. Having seen our fellow Catholics persecuted by the Soviets, we offer special sympathy to Jews in their new trial, in this the latest revival of genocide in our time."

Intensification of effort toward traffic safety was asked in a letter to all affiliated organizations of N.C.C.W. Attention was called to the Carol Lane Awards which give recognition to women for achievements in preserving lives through community or state traffic safety programs.

Cablegrams of sympathy and prayers for flood victims were sent by N.C.C.W. to presidents of Catholic women's organizations in the recently flooded European countries. A letter of appreciation has come from Mrs. H. P. Swan, national president of the Catholic Women's League of England. Mrs. Swan stated that in the rehabilitation work, their attention must be given to the many churches that suffered total loss of furnishings, vestments and sacred vessels, and where the priests, who have devoted a lifetime to building up mission centers in a non-Catholic part of England, must now start again.

Los Angeles . . . A California rose garden—the gift of leaders of 12 California Catholic organizations—will be inaugurated at the Shrine of Our Lady of Guadalupe in Mexico on April 4. Mrs. R. Calvert Haws, N.C.C.W. director, Province of Los Angeles, was among the donors.

Chicago . . . Mrs. August G. Desch, president of the Chicago A.C.C.W. and national director from the Province, headed the Chicago March of Dimes drive. She led an army of 10,000 women volunteers in the Mothers' March on January 29. The women's division also arranged for placement and staffing of March of Dimes booths in Loop office buildings, book stores and railroad stations.

Cleveland . . . The President of the Cleveland D.C.C.W., Mrs. John T. Reifke, used the theme of the

1952 N.C.C.W. convention, "God's Will: Our Work," as the keynote of a Lenten article for the Cleveland Press. Mrs. Reifke was one of 40 organization women contributing to the series, "A Recipe for Living."

Boston . . . The program of the newly-organized Boston A.C.C.W. calls for institutes on national problems for parish council officers. The first institute was held February 6-8 on "The New Immigration Law." Speakers included national and state authorities in the field.

Seattle . . . In 1934, the Seattle A.C.C.W. was asked by their Bishop to raise burses for the education of young men for the priesthood. Since that time, six \$10,000 burses have been collected, with the ultimate goal a \$10,000 burse each year.

Manchester . . . N.C.C.W. congratulates the Manchester Diocesan Council on its new quarterly bulletin. This four-page newspaper will present an over-all picture of Council activities.

Wisconsin . . . A Human Rights Committee has been set up in the Wisconsin State Council of Catholic Women. Its present concern is securing information on Wisconsin's 12,000 migrants. It is cooperating with the Governor's Commission on Human Rights in their work with children of migrant families, most of whom are Catholic. The Chairman of the Committee, Mrs. William O'Donnell, is serving on the State Migrant Committee of the Wisconsin Welfare Council.

Richmond . . . Mrs. Constantine A. McCarty, of Portsmouth, Va., is representing the National Conference of Catholic Charities and the N.C.C.W. at a pilot training course for quantity food preparation held at Camp Lee under the Civil Defense Authority.

Toledo . . . The Toledo Deanery Council of Catholic Women is cooperating in the marriage preparation courses arranged in the Toledo Board of Education's family life education program. The Catholic course, sponsored by the Deanery Councils of Catholic Men and Women, will be offered for ten weeks at centers in five of the seven deaneries of the Toledo Diocese.

Indianapolis . . . The "Put Christ back in Christmas" campaign of the "Little Christophers"—Catholic elementary school children throughout the State of Indiana—had the backing of the Indianapolis Deanery Council of Catholic Women. The Council took charge of printing the campaign's 10,000 automobile stickers, and thousands of bumper strips and widow display posters.

El Paso . . . A committee called FUN—Families United Nationally For More Wholesome Fun—has been set up in the El Paso District Council of Catholic Women. It aims at public expression of opinion against moral decay in the present-day entertainment and literary field. It plans to work with schools and young people to encourage fun-providing movies, television pro-

grams and comics that families may enjoy; to contact stores, theaters and broadcasting stations to urge more honest displays and advertisements to guide parents; to request city mayors to set up review boards to provide a "facts" program by which the public may judge entertainment values; to teach youth discrimination in judging what is fun.

Cincinnati . . . Following an appeal by the Chief of Police for public testimony against dealers in obscene literature when they come up before the courts, the President of the Cincinnati Federation of Catholic Parent-Teacher Associations, Mrs. Joseph A. Beimesche, promised the Federation's support in a campaign against indecent literature.

Dallas . . . National Children's Day in honor of Our Lady of Fatima, sponsored by the Catholic Woman's League, was observed in every parish in the city of Dallas. Response to the League's 100,000 leaflet mailing came from 44 states and six foreign countries. Living rosaries by children, youth holy hours and all-night vigil of the first Saturday, mother-daughter Communion and breakfast, processions, dedication of shrines, children's continuous adoration of the Blessed Sacrament during the feast day, consecration to the Blessed Virgin, a Pilgrim Virgin visiting each class room, were some of the observances reported.

The two Catholic Garden Clubs in Fort Worth jointly prepared a Madonna Show for their city-wide competition. Their activities also include flower arrangements for hospital patients, Easter corsages for residents of homes for the aged, and television demonstration of shrine arrangements. One club instructs members of the Garden Club for the Blind in corsage-making.

WITH OUR NATIONALS

Catholic Daughters of America . . . The recent semi-annual meeting of the Supreme Directorate of the C.D.A., held in Chicago, marked the first Golden Jubilee session of the C.D.A. A triduum of Masses was offered in celebration. Theme for the jubilee will be "Peace, as a Mission from God and Humanity." Resolutions adopted at the meeting included the condemnation of anti-Semitism as practiced in the communist world and called for the revision of the present Immigration Act to eliminate inequalities and injustices.

Kappa Gamma Pi . . . The 27th anniversary of Kappa Gamma Pi will be marked by a luncheon honoring the presidents and deans of the 90 Catholic colleges affiliated with the Society, to be held April 8, during the N.C.E.A. convention in Atlantic City. Kappa's 11th national congress will be held in New York City, May

Turn to page 19

NATIONAL COUNCIL CATHOLIC MEN

Headquarters Report — Radio for April
— Television — Servicemen's Page —
From the Mail Box — From the Field

Headquarters Report

33rd Annual Convention

Registration of delegates and observers will begin Friday afternoon April 10, the day before the two-day 33rd Annual Convention of the National Council of Catholic Men at Chase Hotel in St. Louis, Saturday and Sunday, April 11-12. Executive, resolutions and nominating committees will meet that day to thrash out last details for the convention. Invitations have gone to 3,600 national, state, diocesan and parish men's organizations.

The opening day's events, which will be presided over by N.C.C.M. President Francis I. Nally, will be highlighted by addresses by Archbishop Joseph E. Ritter of St. Louis, host to the convention; Archbishop Richard J. Cushing of Boston, episcopal chairman of N.C.C.M.; Eugene Sullivan, president of the St. Louis D.C.C.M.; Msgr. Howard J. Carroll, general secretary of the N.C.W.C.; and Martin H. Work, executive secretary of N.C.C.M.

Invocation will be given by Rev. Joseph H. Anler, moderator of the St. Louis A.C.C.M.

Presiding over the organizational and development conference will be Auxiliary Bishop Allen J. Babcock of Detroit. Chairman is Albert J. Sattler, vice-president of N.C.C.M.

Workshops will be conducted Saturday. Chairmen who will preside and speakers who will outline topics for discussion in seven fields are as follows:

Communications—Robert Otto, Cincinnati, and David Host, Marquette University. Civic and Social Action—Jere Keogh, Pittsburgh, and Rev. Louis J. Twomey, S.J., Loyola University, New Orleans. Family Life—Francis McCann, Trenton, N. J., and Rev. Edgar Schmiedeler, O.S.B., Family Life Bureau, N.C.W.C.

Legislation—John Hayes, Loyola University, Chicago; Eugene Butler, Legal Department, N.C.W.C.; and Rev. John Staunton, Ohio Catholic Welfare Conference. Public Relations—John C. O'Connor, Indianapolis, and Dale Francis, Charlotte, N. C. Religious Activities—Leo M. Donohue, San Antonio, Tex., and Donald Gunn, St. Louis. Youth—Raymond Bernert, Steubenville, Ohio, and Rev. Lloyd Sullivan, St. Louis.

Archbishop Cushing will be guest of honor and principal speaker at the convention banquet Saturday evening. He will also celebrate Mass at St. Louis Cathedral to open the Sunday sessions.

After the Mass President Francis I. Nally will give his report at a special breakfast. It will be followed by a dramatization, "The Parish Council in Action", presented by the Toledo (Ohio) D.C.C.M.

Workshop chairmen will report on results of their respective sessions at 10:30 a.m.

Election of officers and members of the Executive Committee will be held at a meeting of the General Assembly at 11 a.m.

On the social side for Sunday afternoon, will be a conducted tour of St. Louis, topped by other entertainment.

Participation in Conference.

At the 21st annual convention of the National Catholic Family Life Conference Francis I. Nally, N.C.C.M. president, spoke on "St. Thomas More, Modern Father and Saint" at the general session Monday evening, March 16.

Martin H. Work, N.C.C.M. executive secretary, acted as chairman of the Tuesday evening session.

Dean McCarthy, N.C.C.M. television director, spoke on "Television A Window on the World."

♦ ♦ ♦ ♦ ♦

A regional conference of the National Council of Catholic Women is scheduled for April 27 at Fresno, Calif., at which Martin H. Work, N.C.C.M. executive secretary, will speak.

Radio For April

Catholic Hour (NBC, 2:00-2:30 p.m., EST, Sundays). Father John Schultz, C.S.S.R., noted speaker, will give three talks under the general title, "God Deserves to be Loved," on the Sundays of April the 12, 19, and 26.

Musical features will be by the Holy Name College Choir (Franciscan House of Studies), Washington.

The Christian In Action (ABC, 11:30-12 Noon, EST, Sundays). A special Easter program is set April 5. On April 12, Father Patrick J. Holloran, S.J., director of the Alumni Federation of St. Louis University, will present a special program connected with N.C.C.M.'s 33rd Annual Convention at the Chase Hotel in St. Louis, April 11-12.

Musical features for the April 12th show will be by the Jesuit Scholastics' Choir of the university.

For April 19 and 26 programs see your diocesan paper.

Faith In Our Time (MBS, 12:45-1:00 p.m., EST, Tuesdays and Thursdays). On the Thursday series,

Father David Coffey of Providence, R. I., is being featured. Tuesday's programs will be announced later.

Special Broadcast—A special nation-wide radio broadcast, "The Father and the Home," was presented by N.C.C.M. on the NBC network March 15.

The program was part of N.C.C.M.'s participation in the 21st annual National Catholic Family Life Conference in Philadelphia, sponsored by the Family Life Bureau, N.C.W.C., in cooperation with the Lay Organizations and Youth Departments, N.C.W.C. The broadcast took its title from the convention theme, "The Father, the Head of the Home."

Participants in the special broadcast were Dr. Kerby Neill of the Catholic University of America; Mrs. Kenton Kilmer, Arlington, Va.; Martin H. Work, N.C.C.M. executive secretary; Margaret Mealey, executive secretary of the National Council of Catholic Women; and Father Edgar Schmiedeler, O.S.B., director of the N.C.W.C. Family Life Bureau.

Television

"The Catholic Hour" on TV will not be seen during April, except on those channels putting it on as a delayed telecast. It will show up again in August. The reason for the intermittent appearance of the TV'd Catholic Hour is that N.C.C.M. shares time on NBC's Television Religious Hour with the Protestants and Jews.

Winners of cash awards and television sets in the Catholic Hour TV Contest will be reported in our next issue. The contest which closed March 1, was held in conjunction with the television debut of the Catholic Hour program January 4.

Servicemen's Page

The new Military Page in N.C.C.M.'s *Catholic Men* is being accepted with acclaim by Servicemen and chaplains at Armed Forces bases throughout the country. During its first week 32 orders were received for bulk lots of *Catholic Men* totaling 4,200 copies a month.

In the April issue, "Security for Purity", a chain feature, gets started, and Heaven is defined by Military Page Editor Father Frank Gilchrist, an Air Force chaplain at Kirtland Air Force Base, New Mexico, under the title "Dabbling in Dogma."

Excerpts from a letter from Cpl. Robert J. Bors, a staff member of the Army Engineer Officers Candidate School at Ft. Belvoir, Va., typify the acceptance of *Catholic Men*. Cpl. Bors writes in part:

"I first learned about *Catholic Men* when I found an old copy lying on the floor of the Catholic Chapel at Ft. Riley, Kansas, early in 1952. I read it and liked it so well that I ordered a subscription immediately. . . . The greatest feature of CM is that it is small enough to read and digest at one sitting. . . . I would like to see CM come out bi-weekly even at a higher subscription rate. . . ."

"There are probably good reasons but I just don't understand why it is seemingly restricted or slanted to men. You may be interested to know that I send my copy to my fiancée in Chicago who uses it in her sociology classes at a Catholic high school for girls. . . . Before I send it to her though, my copy is circulated around my office here and is read by Catholics and non-Catholics alike. . . . There is no telling exactly how much influence *Catholic Men* exerts but I'm inclined to think it's more than you or I imagine."

From the Field

Brooklyn: In an effort to combat what appears to be an organized attack against them in their fight for clean literature, the Brooklyn (N.Y.) Diocesan Union of the Holy Name Society scheduled an emergency meeting at Our Lady of Refuge Church for Sunday, March 15.

According to the Brooklyn Union, the meeting would be solely for "Briefing for a Clean Literature Crusade on the Parish Level."

The Brooklyn Union's campaign against indecent literature started three years ago. Following techniques of the National Organization for Decent Literature, the drive was established in various parishes throughout the diocese.

James Hanrahan, Brooklyn Union delegate to N.C.C.M., was in Washington recently to discuss the drive with N.C.C.M. officials. Fred Maffry is chairman of the Brooklyn Holy Name Decent Literature Committee.

Whiting - Robertsedale: The Whiting - Robertsedale (Indiana) Council of Catholic Men observed a Family Life Bureau Holy Hour at Sacred Heart Church, Whiting, Ind., March 8.

The function was held as the Whiting-Robertsedale part in the current National Catholic Conference on Family Life in Philadelphia.

Detroit: The University of Detroit, in cooperation with the Catholic Lawyers Society and the Detroit Archdiocesan Council of Catholic Men, will present

(Turn to page 19)



WORLD IMMIGRATION—A WORLD PROBLEM

(Continued from page 7)

of its existence, and it contributes the most to the Intergovernmental Committee for European Migrants (ICEM—formerly PICMME), the successor of IRO, which was established late in 1951. From 1933, when the first united effort to assist and find shelter for refugees was established in the League of Nations, through the Evian Conference, the War Refugee Board and the United Nations Relief and Rehabilitation Administration (UNRRA) to the Displaced Persons Act, IRO, ICEM, and now PEP (the President's Escapee Program), this country has taken a leading part in planning and in providing funds for this type of assistance. The final report of the United States Displaced Persons Commission states that the United States has always "balanced its xenophobic immigration laws with a policy of deep sympathy and active support for refugees and displaced persons." While I believe that it is an exaggeration to accuse us of suffering from xenophobia, it is true that we would rather feed people in other countries than permit them to come here where they can feed themselves.

Again, however, our xenophobia, if one insists upon so describing it, is not something exclusively American. While it is considered that arrangements of some sort should be made to transfer at least 500,000 persons a year from the overpopulated areas of Europe, the receiving countries are still stipulating which nationalities they wish to receive and it is not surprising that they are offering hospitality to those most like themselves in culture. The argument goes on continuously between those who believe we should be guided by a one-hundred-per-cent application of Christian principles and those who think that in matters affecting national homogeneity, a more realistic and self-serving approach is obligatory. "Do we," say the latter, "want to continue having a white, Christian country, or do we not?" The author of this paper, without trying to answer the question, believes that as Catholics we should bear in mind the words of His Holiness, Pope Pius XII, in speaking to a group of United States Senators concerning the problems of the overpopulated countries. The latter, to be sure, are not confined to Europe. In acknowledging that not only the interests of the immigrants but the welfare of the country to which they emigrate must be considered, the Pope said: "However, it is not too much, We are sure, to expect that in the process of restriction, Christian charity and the sense of human solidarity existing between all men, children of the one eternal God and Father, will not be forgotten."

The intense interest of the Papacy in the welfare of those forced, in the words of Pius XII, "to break loose from the straightened circumstances that shackle them in their own country and" who "find no other solution but emigration" has been constant throughout the centuries and is now greater than ever. The Vatican

Migration Bureau with headquarters at Geneva and the International Catholic Migration Committee, authorized by His Holiness, are at present engaged in the work of assisting persons to move to new homelands. The need for such work is indeed imperative and is well understood by Pius XII. "Our prime anxiety" he said to the American Congressmen, "touches the judgment of history and of history's Lord on the fulfillment of that gravest duty of man to man and of nation to nation, which calls for respect for the image of God in even the weakest and most abandoned of His children."

DISCUSSION QUESTIONS

1. To what extent do you believe in restrictive immigration?
2. Do you approve of the National Origins formula in the immigration law of the United States? If not, what would you suggest as a substitute?
3. Why have people recently become interested in and critical of the National Origins formula, which was originally incorporated in the Immigration Act of 1924 and has been in effect since 1929?
4. Where are the centers of European population pressure? What is the situation in Asia?
5. Discuss the possibilities of international agreements concerning the migration of refugees and surplus populations.

BIBLIOGRAPHY

Historical Aspects of the Immigration Problem by Edith Abbott. University of Chicago Press, 1926. \$4.50.

American Immigration Policy; A Reappraisal. William S. Bernard and other editors. Harper and Bros. New York, 1950.

The Immigration and Nationality Act—A Summary of Its Principal Provisions by Frank L. Auerbach, Published by the Common Council for American Unity—20 West 40th Street, New York City—\$1.00.

Public Law 414, Comparative Print of the Texts of the Immigration and Nationality Act and Immigration and Nationality Laws Existing Prior to Enactment of Public Law 414, Committee Print, 82nd Congress—Second Session. Printed for the use of the Committee on the Judiciary. Washington, 1952.

One America; The History, Contributions and Present Problems of Our Racial and National Minorities. Francis J. Brown and Joseph Slabey Roucek, eds. Published by Prentice Hall, New York. Revised edition, 1952.

The DP Story—the Final Report of the United States Displaced Persons Commission. For sale by the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C. Price \$1.00 paper cover.

The Immigration and Naturalization Systems of the United States—Report of the Consulates on the Judiciary pursuant to Senate Res. 137—a resolution to make an Investigation of the Immigration System (Report No. 15—81st Congress—Second Session)

Whom We Shall Welcome—Report of the President's Commission on Immigration and Naturalization. Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C. Price: 75c paper cover.

NATIONAL COUNCIL CATHOLIC WOMEN

(Continued from page 15)

29 to June 2. The theme of the meeting will be "Catholic Ideals in Action Today" and the program will treat the international organizations, U.N. and UNESCO, and the arts as vehicles for Catholic Action.

Ladies Catholic Benevolent Association . . . A meeting of the officers and members of the Board of Supreme Trustees of the L.C.B.A. was held in Washington, D. C., March 21.

National Catholic Women's Union . . . Plans are in progress for the Annual Mission Exhibit to be held at the joint convention of the N.C.W.U. and the Catholic Central Verein, opening July 19. A press and a rural life exhibit will be featured.

Overseas Division, N.C.C.W. . . . Continuing their concern for war sufferers dating from World War I, when the Overseas Division, N.C.C.W., served in Service Clubs and rehabilitation work abroad, the organization is cooperating in the current N.C.C.W. Korean Adopt-a-Family program.

NATIONAL COUNCIL CATHOLIC MEN

(Continued from page 17)

a series of five programs entitled the "Catholic Issues Forum." Following are program dates: March 23 and 30, April 20 and 27, and May 11.

Each topic will be introduced by a member of the U. of D. faculty who will serve as leader and coordinator of the discussion by members of the forum.

The topics are: Church-State Issue, Contribution of Catholic Schools to American Education, Catholics and Psychiatry, Natural Law and International Politics, and a fifth topic to be selected at a later date.

An enrollment fee of \$10 has been set for the service. Dr. Francis A. Arlinghaus of the Detroit A.C.C.M., 1234 Washington Blvd., Detroit, Mich., is chairman.

St. Louis: Catholics should be alert and thoroughly informed on the parochial school situation so that they can dispense information of the subject whenever called upon, Archbishop Joseph E. Ritter of St. Louis declared here.

The Archbishop spoke at a conference on the Catholic school in the American community held in Rosati-Kain high school. The meeting was sponsored jointly by the St. Louis Archdiocesan Councils of Catholic Men and Catholic Women.

[An editorial in this month's issue of *Catholic Men* urges Catholic laymen to better familiarize themselves with the Catholic school system and "sell" it to their friends.—Ed.]

North Carolina: Teamwork between priests, sisters and laymen in teaching religion is the theme of North Carolina Catholic Laymen's Association convention scheduled for May 2 and 3.

OUR CONTRIBUTORS

Vincent C. Allred is on the staff of the Legal Department, N.C.W.C.

Sarah Weadick is the assistant director of the N.C.W.C. Bureau of Immigration.

Alicia Goenner is War Relief secretary of the National Council of Catholic Women. She was recently a visitor to Germany under the Exchange of Persons Program of the U.S. State Department.

The seventh annual gathering will be in Goldsboro.

Utica, N.Y.: The 4th Degree Assembly, K. of C., of Utica, N.Y. is working hard to suppress the dissemination of filthy literature. They are circulating a petition sponsoring a City Ordinance and compiling a list of objectionable publications.

Following N.C.C.M.'s recent suggestion the Assembly passed a resolution to the Congressman of their district, urging him to back House Resolution 26—and received a most favorable reply.

From the Mail Box

Sirs—Our organization of Catholic Officers and employees at this U. S. Naval Installation was organized six years ago, by a group of men who transferred from Brooklyn Shipyard where they belonged to a similar group.

Although we started rather modestly, our membership has grown to over 100 men. We average approximately 400 men at our Annual Communion Breakfast.

We have used your magazine, *Catholic Men*, to great advantage. It is our fervent hope to increase distribution to 300 men each month. We forward your magazine, with our own monthly news-letter, to each member in good standing. It has been very well received and I might add that it has induced some to join, and others to pay up their dues.

It is an indispensable item with our group as far as I am concerned, and your next issue will be most welcome.—*Catholic Men's League (Stanley A. Swibinski, President), U. S. Naval Supply Depot, Bayonne, N. J.*

DO YOU WISH TO SEND YOUR BOY OR GIRL TO A RELIABLE

Catholic Camp

Consult the

DIRECTORY OF CATHOLIC CAMPS

(Now ready for the 1953 camping season)

Lists and describes all Catholic camps in U.S.A.

National Catholic Camping Association

1312 Massachusetts Ave., N.W.
Washington 5, D.C.

INVALUABLE TO
EVERY CATHOLIC PARENT

PRICE
1.00

WRITE
IMMEDIATELY

Bishop Hackett Consecrated As Auxiliary to Bishop O'Brien

On March 19 Monsignor John F. Hackett of Hartford, Conn., was consecrated Titular Bishop of Helenopolis in Palaestina and Auxiliary to Bishop Henry J. O'Brien of Hartford. He had been named Auxiliary on December 17.

Bishop Hackett was born in New Haven, Conn., December 7, 1911. He made his studies for the priesthood at St. Thomas Seminary, Bloomfield, Conn., and the Séminaire St. Sulpice, Issy les Moulineaux and Paris, France. He was ordained in Paris on June 29, 1936. Bishop Hackett served as an assistant at St. Aloysius Church, New Canaan, Conn., for nine years following ordination, and from 1945 to date has been assigned to the Hartford Chancery, first as secretary to the Bishop, then as assistant chancellor and vice chancellor. He has also held other diocesan offices.

Our prayers and best wishes go to Bishop Hackett.

Msgr. Freking and Fr. Schlichte Assigned to American College in Rome

Msgr. Frederick W. Freking, chancellor of the Diocese of Winona, Minn., and Father George A. Schlichte, of the Archdiocese of Boston, have been assigned to the North American College in Rome. Msgr. Freking has been named spiritual director of the College, and Father Schlichte made assistant vice rector. Both are graduates of the College.

Monsignor Freking succeeds Msgr. Daniel B. Harrington, of the Helena, Mont., Diocese, who leaves because of illness, while the assistant vice rectorship is a new post.

Calendar of Scheduled Catholic Meetings and Events

(Continued from page 2)

August, 1953

- 3-7—DIOCESAN DIRECTORS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE—17th annual convention, New York, New York
- 17-21—NATIONAL LITURGICAL CONFERENCE—14th national week, Grand Rapids, Mich.
- 22-24—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—Student government presidents' conference, Cincinnati, Ohio.
- 25-27—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Indianapolis, Lafayette, Ind.
- 25-30—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—10th national Congress, Cincinnati, Ohio.

September, 1953

- 2-6—NATIONAL NEWMAN CLUB FEDERATION—39th national convention, Minneapolis, Minn.
- 22-24—NATIONAL CATHOLIC CEMETERY CONFERENCE—annual meeting, Cleveland, Ohio.
- 27-28—CATHOLIC CONFERENCE ON INDUSTRIAL AND SOCIAL RELATIONS—regional conference, Portland, Ore. Originally set for early October.

October, 1953

- 1-6—NATIONAL CONFERENCE OF CATHOLIC CHARITIES—annual convention, St. Louis, Mo.
- 10-12—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Boston at Springfield, Mass.
- 18-25—NATIONAL CATHOLIC YOUTH WEEK—3rd annual
- 22-24—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of New York at Rochester, N. Y.

November, 1953

- 3-5—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of San Antonio at Amarillo, Texas.
- 5-8—NATIONAL FEDERATION OF DIOCESAN CATHOLIC YOUTH COUNCILS—second national convention, Boston, Mass.
- 8-9—NATIONAL CATHOLIC CAMPING ASSOCIATION—second national convention, Boston, Mass.
- 9-13—NATIONAL CONFERENCE ON CATHOLIC YOUTH WORK—fourth national meeting, Boston, Mass.

December, 1953

- 28-30—AMERICAN CATHOLIC HISTORICAL ASSOCIATION—34th annual meeting, Chicago, Ill.

CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

—from the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

OFFICERS OF THE N.C.W.C. ADMINISTRATIVE BOARD

Most Rev. Karl J. Alter, Archbishop of Cincinnati, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. Patrick A. O'Boyle, Archbishop of Washington, vice chairman of the Administrative Board and episcopal chairman of the Department of Social Action; Most Rev. John F. O'Hara, C.S.C., Archbishop of Philadelphia, treasurer of the Administrative Board; Most Rev. John F. Noll, Bishop of Fort Wayne, secretary of the Administrative Board; Most Rev. John J. Mitty, Archbishop of San Francisco, episcopal chairman of the Youth Department; Most Rev. Richard J. Cushing, Archbishop of Boston, episcopal chairman of the Department of Lay Organizations; Most Rev.

Emmet M. Walsh, Bishop of Youngstown, episcopal chairman of the Legal Department; Most Rev. Thomas K. Gorman, Coadjutor Bishop of Dallas, episcopal chairman of the Press Department; Most Rev. Matthew F. Brady, Bishop of Manchester, episcopal chairman of the Department of Education; Most Rev. Michael J. Ready, Bishop of Columbus, episcopal chairman of the Department of Catholic Action Study.

RIGHT REV. MSGR. HOWARD J. CARROLL, S.T.D.
General Secretary

VERY REV. MSGR. PAUL F. TANNER
Assistant General Secretary

VERY REV. MSGR. PAUL F. TANNER
Editor

EDITH H. JARBOE
Assistant Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.